

not. In the latter case, he may starve, unless his comrades shoot the *Gauri*. In the former case, he may work his will on it ; for living, it will not stir from the spot without vengeance ; and though a gun be pointed in its very face, and repeatedly discharged, it will continue goring the tree and threatening the assailant, till dead. In cases in which the luckless climber has dropt his weapon, and his companions have feared to come presently to the rescue, the *Gauri* has been known to keep its station at the bottom of the tree for 24 hours, and, it is believed, would never have stirred from the spot, so long as the man was above if the animal had not been eventually destroyed. The Tharús, a tribe of native foresters, assert that the *Gauri*'s period of gestation is longer than that of the cow ; and, from the appearance of the fœtus in utero, there can be little doubt that the season of love is February, March. One calf only is produced at a time.

The raw-fœtal young is white-skinned ; its hoofs are golden yellow ; and its head perfectly rounded, in all the cerebral portion.

The voice of the *Gauri* is very peculiar, and quite unlike that of the ox, buffalo or bison, but, as I am not skilled in bestial tongues, I shall not attempt to syllable this utterance.

IV.—*Extracts translated from the Granthas or sacred books of the Dadupanthí Sect. By Lieutenant G. R. SIDDONS, 1st Light Cavalry, Second in command, 3rd Local Horse, Neemuch.*

As I find from the perusal of the May number of the Asiatic Journal that you consider my translation of a chapter from the *Dadupanthí Granthas* interesting, I do myself the pleasure to forward you another ' On meditation.' I may as well observe, that they are not from the commencement of the *Grantha*, but selected by me as being in my opinion best qualified to shew the moral and religious ideas of the sect.

When not interested in the subject, I chanced to visit one of the *Dadupanthí* institutions at a village near *Sambhur* and was particularly struck by the contented and severe countenances of the sectaries. There were a Principal and several Professors, which gave the place the appearance of a college. The former occupied a room at the top of the building, and seemed quite absorbed in meditation ; the professors however were communicative enough, though I did not make any inquiries concerning the founder of their sect, for which I am now sorry, because it does not seem accurately known who *DADU* was*, and I have been assured, perhaps not from the best autho-

* See page 480 which had not reached the author when this was penned.—ED.

rity, that he was born a Mussulman. The sect is maintained by the admission to it of proselytes, and marriage is, I believe, forbidden, as also the growing any hair about the face, which gives to the priests the appearance of old women. If I should again have an opportunity of making inquiries regarding DADU I will not overlook it. In the meantime, I beg to subscribe myself, &c.

विचारको अंग ।

G. S.

दादू जल मे गगन गगन मे जल है । पुनि वै गगन निरालं ।

ब्रह्मजी । वहहि विधिर है औसा भेद विचारं । १ ।

ज्युंदरपन में सुष देषिरे पांणी में प्रतिविंव ।

औसैं आत्मा राम हैं दादू सबही संग । २ ।

जब दरपनमां हैं देषिरे तब अपनां खूभैआप ।

दर्पन विन खूभै नहीं दादू पुनि अब पाप । ३ ।

दादू जियेंतेल तिलनि में जियेंगंध फुलनि ।

जियें मषुण छिर में ईयेंरवुरु हनि । ४ ।

दादू जिनि यह दिलमंदिर किया दिलमंदिर में सोइ ।

दिलमां हैं दिलदार है और न दूजा कोई । ५ ।

मीत तुम्हारा तुम्हक के तुमहींलेह पिक्नि ।

दादू दुरिन देषिये प्रति विंव ज्युं जानि । ६ ।

दादू नाल कवल जल उपजै क्युंजु दाजल मांहि ।

वंदहिंहित चित प्रीतडी यै जल सेतीनांहि । ७ ।

दादू एक विचारमां सब थैं ब्याराहोइ ।

मांहें है परमन नहीं सह जिनिरं जन सोइ । ८ ।

दादूको टिअचारिन एक विचारी तऊनसर भरिहोइ ।

आचारी सब जगभखा विचारी विरला कोइ । ९ ।

दादू घट में सुषआनंद है तब सब ठाहर होइ ।

घट में सुषआनंद विन सुषीन देषा कोइ । १० ।

मोटीमाया न जिगये सुष्यमलीथें जाई ।

दादू को बूटै नहीं माया बडी वलाई । ११ ।

दादू सुष्यममांहि ले । तिनका की जैत्याग ।

सवत जिरातारामसां । दादू । यह वैराग । १२ ।

गुण अतीत सो दरसनी आपा धरै उठाइ ।

दादू निर्गुण रांसगहि डोरी लाग जाइ । १३ ।

खंड मुकति सबको करै प्राण मुकति नहीं होई ।
 प्राण मुकति सतगुर करै दादू विरला कोइ । १४ ।
 दादू कुधाट्ठा क्यूं भूलिये सीत तप ति क्यूं जाइ ।
 क्यूं सब छूटै देह गुण सतगुर कहि समझाइ । १५ ।
 मांहोथी मनका ढिकरि लेरावैनिज ठौर ।
 दादू भूलै देह गुण विसरि जाइ सब और । १६ ।
 नांव भूना वैदेह गुण जीव दसासव जाइ ।
 दादू छाडै नांवकौं तौ फिरि लागै आइ । १७ ।
 दादू दिन दिन रातारांम मैं दिन दिन अधिक सनेह ।
 दिन दिन पोवैरांम रस दिन दिन दरपन देह । १८ ।
 दादू दिन दिन भूलै देह गुण दिन दिन इंद्रिनास । १९ ।
 दिन दिन मन मन सामरै दिन दिन होइ प्रकास । २० ।
 देहरहै संसार में जीव रांमके पास ।
 दादू कुब ब्यापै नहीं काल भाल दुषवास । २० ।
 काया की संग तितजै वैठा हरि पदमांहि ।
 दादू निरभय है रहै कोइ गुण ब्यापैनांहि । २१ ।
 काया मांहे भय घणां सब गुण ब्यापै आइ ।
 दादू निर भय घर किया रमे नूर में जाइ । २२ ।
 पडग धार विषनांमरै कोइ गुण ब्यापै नांहि ।
 रांमर है त्यूंजर है काल भाल जलमांहि । २३ ।
 सहज विचार सुष मैं रहै दादू वडा विवेक ।
 मन इंद्रिपसरै नहीं अंतरि राषै एक । २४ ।
 मन इंद्रो पसरै नहीं अह निसिएकैध्यान ।
 पर उपगारी पांणियां दादू उत्तम ग्यान । २५ ।
 मैं नांहीं तव नांव क्या कहा कहा वैं आप ।
 साधैक है विचारि कारि मेठौतन की ताप । २६ ।
 जब समझा तव सुरभिया गुर सुषिग्यान अलेप उलटिस मांनां सेई ।
 कबूक हावैज वल्लगें तव लग समझ न होइ । २७ ।
 जब समझा तव सुर भिया । गुरु सुषि ज्ञान अलेप ।
 उरध कबल मैं आरसो फिरि करि आपादेष । २८ ।

प्रेम भगति दिन दिन वधै । सोई ग्यांन विचार ।
 दादू आतम सोधि करि मथि करि काद्यासार । २९ ।
 दादू जिहि वरियां यज्ज सब कुह भया । सो कुह करै विचार ।
 काजो पंडित वावरे । क्या लिष बंधे भार । ३० ।
 जव यज्ज मनहीं मन मिल्पा । त । कुह पाया भेद ।
 दादू ले करिलाइये । क्वापठि मरिये बेद । ३१ ।
 पांणीं पावक । पावक पांणी । जांणै नहीं अजांन ।
 आदि अंति विचार करि । दादू जांण सुजांण । ३२ ।
 सुपमां हैं दुष बज्जत है । दुषमां हैं सुप होइ ।
 दादू देष विचार करि । आदि अंत फल दोइ । ३३ ।
 मोठा घारा घारा मोठा । जांणै नहीं गंवार ।
 आदि अंति गुण देषि करि दादु । किया विचार । ३४ ।
 कोमल कठन कठन है कोमल । मूरष मर मन वूभै ।
 आदि अंति विचार करि । दादु । सब कूह सूभै । ३५ ।
 हे प्राण पहिली विचार करि । पीछे पग दीजै ।
 आदि अंति गुण देवि करि । दादु कुह की जै । ३६ ।
 पहिलो प्राण विचारि करि । पीछे आवै जाइ ।
 आदि अंति गुण देषि करि । दादु रहै समाइ । ३७ ।
 दादू सोचि करै सो खरि वां । करि सोचै सोकूर ।
 करि सोच्यासुष स्यांम है । साचि कियां सुषनूर । ३८ ।
 जो मति पीछे उप जै । सो सभि पहिली होइ ।
 कवहन होवै जीव दुषी । दादू सुषिया सोइ । ३९ ।
 आदि अंति चलबे किया । माया ब्रह्म विचार ।
 ५५हां कथां तहांलोधस्या । दादू दे तन वार । ४० ।*

* The orthography is left without correction as in the original. The letter घ it must be remembered is to be pronounced *kh* or ख. We have arranged the verses according to their measure and rhyme, in lieu of carrying them on continuously in the native fashion.—Ed.

Translation of the Chapter on Meditation.

Reverence to thee, who art devoid of illusion, adoration of God, obedience to all saints, salutation to those who are pious. To God the first, and the last.

He that knoweth not delusion is my God.

1. DADU hath said, in water there exists air, and in air water ; yet are these elements distinct. Meditate, therefore, on the mysterious affinity between God and the soul.

2. Even as ye see your countenance reflected in a mirror, or your shadow in the still water, so, behold RA'M in your minds, because he is with all.

3. If ye look into a mirror, ye see yourselves as ye are, but he in whose mind there is no mirror cannot distinguish evil from good.

4. As the *til* plant contains oil, and the flower sweet odour, as butter is in milk, so is God in every thing.

5. He that formed the mind, made it as it were a temple for himself to dwell in ; for God liveth in the mind, and none other but God.

6. Oh ! my friend, recognize that being with whom thou art so intimately connected ; think not that God is distant, but believe that like thy own shadow, He is ever near thee.

7. The stalk of the lotus cometh from out of water, and yet the lotus separates itself from the water ! For why ? Because it loves the moon better.

8. So, let your meditations tend to one object, and believe that he who by nature is void of delusion, though not actually the mind, is in the mind of all.

9. To one that truly meditateth, there are millions, who, outwardly only, observe the forms of religion. The world indeed is filled with the latter, but of the former there are very few.

10. The heart which possesseth contentment wanteth for nothing, but that which hath it not, knoweth not what happiness meaneth.

11. If ye would be happy, cast off delusion. Delusion is an evil which ye know to be great, but have not fortitude to abandon.

12. Receive that which is perfect into your hearts, to the exclusion of all besides ; abandon all things for the love of God, for this DADU declares is the true devotion.

13. Cast off pride, and become acquainted with that which is devoid of sin. Attach yourselves to RA'M, who is sinless, and suffer the thread of your meditations to be upon him.

14. All have it in their power to take away their own lives, but they cannot release their souls from punishment ; for God alone is able to pardon the soul, though few deserve his mercy.

15. Listen to the admonitions of God, and you will care not for hunger nor for thirst ; neither for heat, nor cold ; ye will be absolved from the imperfections of the flesh.

16. Draw your mind forth, from within, and dedicate it to God ; because if ye subdue the imperfections of your flesh, ye will think only of God.

17. If ye call upon God, ye will be able to subdue your imperfections and the evil inclinations of your mind will depart from you ; but they will return to you again when ye cease to call upon him.

18. DADU loved RA'M incessantly ; he partook of his spiritual essence and constantly examined the mirror, which was within him.

19. He subdued the imperfections of the flesh, and overcame all evil inclinations ; he crushed every improper desire, wherefore the light of RA'M will shine upon him.

20. He that giveth his body to the world, and rendereth up his soul to his Creator, shall be equally insensible to the sharpness of death, and the misery which is caused by pain.

21. Sit with humility at the foot of God, and rid yourselves of the impurities of your bodies. Be fearless and let no mortal qualities pervade you.

22. From the impurities of the body there is much to fear, because all sins enter into it ; therefore let your dwelling be with the fearless and conduct yourselves towards the light of God.

23. For there, neither sword nor poison have power to destroy, and sin cannot enter. Ye will live even as God liveth, and the fire of death will be guarded, as it were with water.

24. He that meditateth will naturally be happy, because he is wise and suffereth not the passions to spread over his mind. He loveth but one God.

25. The greatest wisdom is to prevent your minds from being influenced by bad passions, and, in meditating upon the one God. Afford help also to the poor stranger.

26. If ye are humble ye will be unknown, because it is vanity which impelleth us to boast of our own merits, and which causeth us to exult, in being spoken of by others. Meditate on the words of the holy, that the fever of your body may depart from you.

27. For when ye comprehend the words of the holy, ye will be disentangled from all impurities, and be absorbed in God. If ye flatter yourselves, you will never comprehend.

28. When ye have learned the wisdom of the invisible one, from the mouth of his priests, ye will be disentangled from all impurities ; turn ye round therefore, and examine yourselves well, in the *mirror which crowneth the lotus.

29. Meditate on that particular wisdom, which alone is able to increase in you, the love and worship of God. Purify your minds, retaining only that which is excellent.

30. Meditate on him by whom all things were made. Pandits and Qázis are fools : of what avail are the heaps of books which they have compiled ?

31. What does it avail to compile a heap of books ? Let your minds freely meditate on the spirit of God, that they may be enlightened regard-

* उरघ कवल मेंअरामे is the original.

ing the mystery of his divinity. Wear not away your lives, by studying the vedas.

32. There is fire in water and water in fire, but the ignorant know it not. He is wise that meditateth on God, the beginning and end of all things.

33. Pleasure cannot exist without pain, and pain is always accompanied with pleasure. Meditate on God, the beginning and end, and remember that hereafter, there will be two rewards.

34. In sweet there is bitter, and in bitter there is sweet, although the ignorant know it not. DADU hath meditated on the qualities of God, the eternal.

35. Oh man ! ponder well ere thou proceedest to act. Do nothing until thou hast thoroughly sifted thy intentions.

36. Reflect with deliberation on the nature of thy inclinations before thou allowest thyself to be guided by them ; acquaint thyself thoroughly with the purity of thy wishes, so that thou mayest become absorbed in God.

37. He that reflecteth first, and afterwards proceedeth to act, is a great man, but he that first acteth, and then considereth is a fool whose countenance is as black as the face of the former is resplendent.

38. He that is guided by deliberation, will never experience sorrow or anxiety : on the contrary he will always be happy.

39. Oh ye who wander in the paths of delusion, turn your minds towards God, who is the beginning and end of all things ; endeavour to gain him, nor hesitate to restore your soul, when required, to that abode from whence it emanated.

V.—*History of the Rájas of Orissa, from the reign of Rája Yudhishtira, translated from the Vansávali. By the late ANDREW STIRLING, Esq. C. S.*

[The substance of this history is introduced in the translator's "Report on Orissa Proper or Cuttack," published in the Asiatic Researches, vol. XVI. but the present manuscript (in the lamented author's own hand) is worthy of preservation as the source whence the materials of his excellent memoir were drawn. It is our object to collect all native accounts of the kind in their original state to serve as records and authorities, quantum valeant. We have left the GILCHRISTIAN orthography to save trouble: the scholar can readily transfer the names into the classical form, while the common reader will pronounce them more in the present native fashion, from their actual dress.—ED.]

On the death of rája JUDISHTER the period of the *Kali Yuga* obtained complete prevalence. In this jog the actions of men are good in the proportion of $\frac{1}{4}$ and vicious in that of $\frac{3}{4}$. The average stature of man is $3\frac{1}{2}$ cubits.

After the death of this rája (YUDISHTHIRA), rája PURĒEKHIT reigned 287 years. In the plenitude of his power and glory this prince perform-

ed the *Aswamedha yuga*; having by accident incurred the displeasure and the curses of a brahmin named *TUKSHAKA*, he was bit by a snake. The rája, knowing that his end was at hand, had the *Sree Bhagwut Pooran* read to him, and then resigned himself to his fate.

HIS SON *JANAMA JAYA* ruled 220 years. To revenge the death of his father this rája performed the *Surp avatar* jog and destroyed snakes innumerable. The serpent *Tukshaka* who had bit rája *PUREEKHIT*, alarmed at this spectacle, betook himself to the heaven of *Indra* to pray for assistance, and was saved through the interference and supplication of that deity. Rája *SURSUNKH DEO* succeeded and reigned 170 years. This prince caused to be excavated the tank called *Sursunkh*, and founded the temple of *SREE DHOLESWAR MAHADEB* between the *Mahanuddee* and the ghat of *Janjipore*, (*Yajapoor*.)

After him rája *GOTAMA DEO* reigned 175 years and,

Rája *SUNCARA DEO* reigned 88 years. This latter prince dug numerous wells and tanks of all sizes and descriptions.

Then rája *MEHINDER DEO* reigned 170 years, rája *SERISSU DEO* 194 ditto, rája *GUNDHUR DEO* 175, and rája *SETA* or *SWETA DEO* 185.

The latter prince was succeeded by *BEER BICKERMAJEET* (*VICRAMADITYA*) who governed the country 130 years. This prince by means of enchantments subjected to his will and authority the *DEO* named *ASHTA BEITAL*.

He was succeeded by rája *SHUSHANGA DEO* whose reign lasted 117 years. After him rája *BHOJA* reigned 180 years. This was a highly accomplished prince acquainted with all the sciences. Seven hundred and fifty-two poets of celebrity resided at his court. Amongst them by far the most distinguished and accomplished was *CALIDASA* who composed the poem called the *Maha Natuk*. Rája *BHOJ*, built fort *Barabuttee*. To him is ascribed the introduction of the use of boats and ships, the invention of wheeled-carriages, ploughs, water-mills and the weaver's loom, and the establishment of the imposts called *sayer*.

Rája *ABHEE MUNNOO DEO* succeeded and reigned 125 years. This prince was acquainted with the past, the present, and the future.

Afterwards rája *TEEPOO DEO*, reigned 135 years. It was this prince who first ordained that four cowries should be called one *gunda*, twenty *gundas* a *pun*, and sixteen *pun* one *kahawun*. He invented likewise the measure of weight called the *seer*.

Then rája *BHAM DEO* ruled 120 years. He established pecuniary mulcts for particular offences.

Rája *AKUTTA* or *ABUTTA* reigned 53 years. This prince was remarkable for and indeed received his name from his eating his food without either cutting or chewing it.

Rája CHUNDA DEO reigned 13 years. Then came the reign of mahárája INDRA DYAMNA, which lasted at two different periods for 333 years. The country of this king was *Malwa*. He built the temple of *Sree Jeoh Pursottem Chutr* with stones quarried from the mountain *Anoola Salee* distant 160 coss from that place, which he brought to the spot loaded on the backs of tortoises. **“*After finishing the building he went to the heaven of Brahma to bring down Brahma Jeo to consecrate it. He found Brahma absorbed in the worship of Purmesur. After stating the object of his visit therefore in the most supplicatory manner he determined to wait until Brahma should have leisure to attend to his request on completing his worship of Sree Jeo. In this long interval, a violent irruption of the ocean took place which overwhelmed the temple at *Pursottem Chutr* and covered it entirely with sand so that all traces of it were lost, and the memory of the building passed away from the minds of men.

After this period rája GAL MADHAVA reigned 137 years, this prince beholding a vast plain of sand all around at *Pursottem Chutr* was accustomed to ride over it on horseback in every direction. One day by accident the hoof of his horse struck on the *Neel Chukr* or metal spire of the temple of rája INDRA DYUMNA which sent forth a sound. The rája surprised looked about to ascertain the cause of the noise, and at last discovered the temple. He then began to dig away the sand, and at the end of three years and three months had entirely restored the building to its former state. About this time rája INDRA DYUMNA having persuaded Brahma to accompany him from his heaven arrived at the spot. A furious dispute now arose between the two monarchs both claiming the temple as his own. BRAHMA interfering desired them to contend with words no longer, but to produce evidence to establish their statements, when a proper decision should be passed. Mahárája INDRA DYUMNA then said; “The crow which sits on the kulp bur tree, and the tortoises which brought on their backs the stones used in the building of the temple shall be my witnesses.” BRAHMA accordingly went in company with the two rájás to listen to the testimony of the crow. On arriving at the site of the tree, they found the crow (which by some miraculous change had become *Chutoor Bhooj* or four-legged) laying asleep on the surface of the water of the tank called *Rohaee kund*. BRAHMA placing his hand on the back of the bird conjured it to speak and declare who built the great temple close at hand. The crow starting from its sleep cried out “What, BRAHMA, art thou who hast thus awakened me? Even the thousand-faced BRAHMA is not entitled to disturb my rest.”

* Literal translation.

BRAHMA replied " True, but I again conjure thee, say whose temple is this." The crow then answered, " It is rája INDRA DYUMNA's. It was long buried in sand from an inundation of the sea; rája GAL MADHAVA cleared away the sand and has restored it to its former condition." The parties then went to the *Indra Dyumna *Talao* where there were many tortoises, who as soon as they saw Mahárája INDRA DYUMNA all plunged to the bottom. BRAHMA asked wherefore they fled, they answered, " Rájá INDRA DYUMNA is come back again. We fear lest he should again load us with stones and pay us for our labour as scurvily as before, seeing that he only gave us a daily allowance of a handful of rice, a gourd, and a little bhunna of the value of about a cowree." Rájá GAL MADHAVA became now overwhelmed with shame and was obliged to acknowledge himself in the wrong. He died shortly after. Then the rája INDRA DYUMNA having performed a jog placed the Dar Brahm image in the temple with due ceremony. The image of NEEL MADHAVA disappeared from that time. The principal ranee named MOOKTA DEVI founded the temple called the *Mookta Mundup* and ranee GOONDICHA, another of his wives, built the *Goondicha Mundul*† and established the ruth jatra. At the time of the festival the latter ranee stood before the great ruth of *Jugunnath* which is called *Nundee Ghose* and prayed thus: " Oh divinity, let none of my offspring survive, lest becoming inflated with pride they should lay claim to the merit of having built the temple and say, the image is ours." The same ranee enclosed the temple with four walls, which was called the Meghad enclosure. Her prayers were so well attended to that all the children of rája INDRA DYUMNA died away and none was left to perpetuate the race.

The sovereigns of the *Kesuree Buns* (or *Vansa*) dynasty then succeeded to the government.

The first of these, CHUNDRA KESUREE ruled 52 years. Then rája JUJJAT KESUREE ruled 96 years, KURUNG KESUREE 117, and rája SOORUJ KESUREE 117 years. The latter rája founded the village of *Gope*. He was succeeded by rája LULLAT KESUREE who reigned 113 years. He built the famous temple of *Bhovaneswara*, and his ranee dug the tank called *Bindoo Sagur*. Then rája BUSUNT KESUREE reigned 95 years, and PUDUM KESUREE 59 years. The latter prince

* The famous tank near the *Gondichar Nour*, called vulgarly *Inder Dummun Talao*.

† The *Goondicha Mundul* retains its old name. It is the building to which *Jugunnath* is taken during the ruth jatra. The great ruth also is still called *Nundi Ghose*.

paid tribute to no one. He built the temple of *Ananta Poorooshottama Deva Thakoor*, and his ranee established a jatra there in the month of Cheyt.

Rája NIROOPA KESUREE reigned 48 years. This prince committed fornication with the females of the brahmin tribe, as a punishment for which offence the race of the KESUREE BUNS princes became extinct.

The CHOURANG dynasty* next reigned. Rája UDI PATCHOURANG held the reins of government for 90 years. This prince put a stop to the worship of all the gods and goddesses excepting SREE BIRJAE DAR (at *Janjpore*), GOTAM CHUNDI DEBEE, and KALIKA DEVEE. He established in *Orissa* the historical record called *Mandula Panjee* †, and also a tax on marriage which proved very oppressive. It occasioned ruin to the family of a particular brahmin and broke his heart: in dying he breathed a sigh before Purmesur jeo which produced the extinction of the *Chourang* race.

The SOORUJ BUNS dynasty‡ then succeeded; rája SOORUJ DEO swayed the sceptre for 78 years. He built *Sarungurh* and established five different “*Kuttuks*”§ or seats of government; the 1st at *Janjpore*; the second at *Amrabuttee*; the third at *Choudwar*; the fourth, at *Chulta*||; the fifth at *Bunarussee*¶, (the site of the modern *Cuttack*.)

Rája GUNGESWARA DEO succeeded and reigned 92 years. This prince conquered the whole country between the *Ganges* and the *Godavery*, subduing each of the rájas in succession.

Afterwards rája EKABUTTRE KAM DEO reigned 76 years. He was void of all passions and sensual desires, and devoted solely to religion. He never ate without hearing the *Geet Govinda* repeated.

Rája ANNUNG BHEEM DEO, succeeded and reigned 65 years. He rebuilt the temple of *Sree Jevah Porsuttem Chutter* and carried the edifice to a great height. This prince was renowned for his piety and the splendour of his court. He established the worship of the deotas on a proper footing, granted large assignments to brahmins, and appointed sixteen great officers of state called *Sawunts* for his own service, besides 72 *Nigogs* (servants of different descriptions),

* *Chourang Vansa*.

† The historical records of the temple at *Jugunnath* are called *Mandula Panjee*.

‡ *Sooruj Vansa*.

§ *Kuttuk* appears to be a Sanskrit word having the signification given in the text.

|| I am ignorant where this may be.

¶ A village called *Bunarussee* still exists on the extreme point of the island where the *Keetjonee* and *Mahanuddee* separate.

and 36 offices. The titles of Sawunt, Mungraj, Burjunna, Patsahanee, Chotra, Raee Gooroo, and Purrera* had their origin with this prince. He however put to death a number of brahmins; to expiate which offence he established the three daily Bhogs (offerings of food at the temple of Jugunnath), founded numerous Mundups and dug no less than 84 wells and tanks.

After him rája ATEE DEO reigned 27 years. He built the temple of *Ullah Nath* in the *Ootra Khund* or northern country. It is said that in that temple the sound of the music of the heavenly choristers in the court of INDRA could be heard.

Rája PERTAB BHEEM DEO, reigned 39 years: his principal minister was ACHOOT DAS PURRERA. This prince conquered as far as *Boud* and built the temples of Pursuram Jeo and Hunooman Jeo, at the ghat of *Janjepore*.

Rája PURSOTTEM DEO reigned 27 years. This rája made a vow that he would enjoy the persons of a lac of women. He had got through 60,000 when all his limbs became rotten and dropped to pieces. So he died.

After him rája LANGORA NURSING DEO, reigned 18 years. He built the temple at *Kunaruk*. This prince was renowned for his strength and skill in all athletic exercises. He could break a block of stone with a blow of his fist. Many say too that blood flowed from his eyes continually and that he had a tail like a monkey. His dewan was SHIBAE SINGH SOONTRA.

Afterward rája BAE BHANOO DEB reigned 22 years. In the reign of this prince rice in the husk sold for K. 1128, P. per bhurum. In other words a dreadful famine was experienced,—he was poisoned by some of his courtiers.

Rája SALOOKA NURSING DEO reigned 18 years. In this rája's reign also there was a severe scarcity. The necessities of life rose to such a price that thousands perished of hunger, and in their distress even lost all regard for the distinctions of caste†.

Rája KUPIL INDRA DEO reigned 32 years. In his reign darkness prevailed over the earth for seven days together. Rája BHANOO DEB reigned 26 years. It is said of this rája that having on some occasion found a hair in his *Mahapershad*, he punished the *Shewuks* of the temple most severely in consequence. The *Shewuks* complained bitterly before the idol of the treatment they had experienced, and

* All well-known Oorish names in the present day.

† The account adds, MAN SINGH visited *Orissa* in this reign. If this is AKBER'S MAN SINGH there must of course be some error in the statement.

prayed Jugunnath to vindicate their characters. Accordingly Purmesur Jeo appeared in a vision to the rája and said "The hair which you found in the *Mahapershad* was a hair from my head." The following day the rája saw a hair on the head of the image of Sree Sree Maha Prubhoo which he plucked out, when miraculous to relate blood flowed. From that time the Bhog or offering of food called the Bal Bhog was established.

Afterwards rája KUBEE NURSING DEO reigned 36 years. In his time lightning struck the temple of PURSARAM THAKOOR and threw down a great part of it. The stones falling into the river formed a new stream called the *Mudagoonee*. In this temple one might hear the sound of heavenly instruments from the swerga regions. The dewan of this rája was a person named BEROO PAKHEH. His reign was remarkable for witnessing the performance by an individual of the pious ceremony called the *Sak Poshee Narinder*, or the feeding of a thousand persons. The rája farther established the *hat* called the *Sundh hat*, dug the famous tank called *Nurinder Sooruj*, and founded the Chundra jatra of Sree Jeo.

Afterwards rája DHANAVA DEO reigned 26, and rája BULEE BHANOO DEO 23 years. The former prince drank wine and committed incest with his daughter, to expiate which crimes he dug the tank called *Kosla gung*. In the reign of this prince paddy sold at two kahawuns per bhurum; rice at 10 cowrees per seer; cotton at 1 p. 5 g. per seer.

Rája KHERKA NURSING DEO, then reigned 1 year 3 months, and rája PERTAB ROODER DEO 36 years. The latter prince subjected to his dominion the whole country as far as *Setbund Ramesir* (the bridge of *Rama*.)

Rája KHUKAROOA DEO reigned 8 years. He lost his life in playing at the game called humnoree. With this prince ended the race of *Sooruj Buns* monarchs.

Afterwards came the *Gunga Buns* dynasty*.

The first of these princes rája BEER BHANOO DEO reigned 25 years. The remarkable circumstance of his reign is that he established the Khundaits in the country of *Orissa*. Rája NURSING DEO reigned 39 years. He built the bhog mundup and constructed the shed within the walls of the temple of Sree Jeo called the *Koorome Bedha*. He also introduced the idols called the *Puttia Gumputte Thakoor* and *Muddun Mohun Thakoor*. With this prince the *Gunga Buns* dynasty ended.

The princes of the *Bhoee Buns* dynasty† succeeded.

* *Gangá Vansa.*

† *Bhui Vansa.*

The first of these, rája KUPEL INDER DEO, reigned 40 years. He built the temple of *Kupileswur Mahadeo* and conquered *Bidya Nuggur*.

Afterwards rája PURSOTTEM DEO reigned 30 years. This prince conquered the country of *Kunjee Kavery* and brought the Sut Badee* Thakoor from that place. During his reign a person named RUKUT BAHOV entered *Orissa* and plundered and laid waste the country. The rája at length succeeded in expelling him and pursued him as far as the banks of the *Ganges*.

Rája GOBIND DEO reigned 10 years, a very unjust and oppressive prince. Rája CHUKA PERTAB DEO reigned 2 years and 15 (days?). In the plenitude of his power and arrogance he ordered the Shewuks of Sree Jeo to bring grass for his horses, who indignant at the requisition, placed a little grass on the singhasun and uttered these complaints which were attended to. The rája shortly after died by poison.

Afterwards rája TOKA RUGGOO DEO, reigned 8 years, 8 months, and PURSOTTEM DEO 18 years. The latter prince was a *Sree Kishen Bhugut* (query? worshipper of Krishna). He built three raths and performed the Gondicha jatra with them. He established the Busant Oochut Jatra likewise. FUTTEH KHAN† murdered the son of this rája who had been guilty of no offence whatever. When rája PURSOTTEM DEO died, 13 of his ranees burnt with his corpse.

Rája GUNGADHUR DEO reigned 3 years. He was thrown into a cave and perished. Rája BULLUBH DEO then reigned 8 years, 8 months, and rája KUNJULLA NURSING DEO, 17 years. The latter prince was burnt alive.

Then Rája TELINGA MOOKOOND DEO reigned 22 years and 8 months. Whilst this prince was absent with his whole army on a pilgrimage to bathe in the *Ganges*, the well known KALAPAHAR took advantage of the opportunity to make an inroad into *Orissa*. This KALAPAHAR was originally a brahmin, the story of his conversion to Muhammedanism is thus told. The king's daughter‡ became smitten with his person and determined to gratify her passion, she endeavoured to visit him but was deterred from approaching near him by the appearance of his household goddess who shone like a flaming fire. She was then obliged to have recourse to stratagem and contrived with the consent of her father and mother to make him eat flesh and drink wine in consequence of which acts he lost caste, his guardian deity abandoned him, and he became an apostate from his faith. From this period

* *Satya vâdin*, truth-speaking.

† Who was FUTTEH KHAN?

‡ Is this the daughter of SOLIMAN GOORGANEE king of Bengal at that period, whose general, Kalapahar is so styled in some accounts?

must be dated the subjection of *Orissa* to the Mussulman government. *KALAPAHAR* pushed straight for *Pooree* with the intention of destroying all the once famous Hindu places of worship. As he entered the place a thick darkness came on which prevailed for several hours. The invader did much injury to the temples of *Sree Jeo*, cut down the *Kulp Bur* tree, and even threw the image itself of *Purmesur* into the fire. It was kept in the flames constantly for seven days but in vain, not a particle of it was even singed. The image was then thrown into the sea from whence it was recovered by a person named *SOODAN DAS*, who concealed it in the hollow of the instrument called *murdung*, and placed it with great veneration in a private part of his house. After *KALAPAHAR* had committed numerous excesses and abominations, a swarm of bees issued from the temple of *Bhovaneswar*, attacked him with their stings and drove him frantic with rage and pain out of the country.

Afterwards rája *RAM CHUNDER DEO* succeeded to the throne and reigned 38 years and 4 months*. This prince re-established the *Dar Brahm* image in the dewul of *Sree Jeo*. He was summoned to *Nirmulla* by rája *MAN SINGH* on the part of the emperor *AKBER* who conferred on him a *Khelaat*. The *mouzahs Ramchunderpore, Beer Ramchunderpore, Bijye Ramchunderpore, and Abhee Mokhree Ramchunderpore*, were founded and peopled by this prince.

Rája *PURSOTTEM DEO* reigned 22 years. He founded *Pursottempore*, and *Beer Pursottempore*.

Rája *NURSING DEO* succeeded and reigned 26 years. He founded the *Nursingpore Sasun* and dug a large tank there. A person named *DEB PUHRAJ* a brahmin, who had received some injury from the rája, went secretly to the *Moghuls* and gave information of his proceedings. He brought back with him a party of *Moghul* troops who fell upon the rája whilst he was employed in consecrating the tank, and put him to death after a sharp contest with his troops. Before this event the rája had conquered *Gurh Ram Munde*.

Rája *BULBHUDDER DEO* reigned 39 years. He founded the *Bulbhuderpore Sasun*. This rája conquered and subjected to his authority numerous *Gurhs* and *Killahs*.

Afterwards *MOKOOND DEO* rája reigned 34 years, and 4 months. He taking with him *KUNWULA DEI, PAT MAHADEI ranee* conquered the whole country to the banks of the *Ganges*. He built a *Nour* or

* From this time of course the reigns of the *Oorlah* rajas are merely nominal, as the *Moguls* took possession of the whole country excepting the hilly regions, *Khunda Pooree* and the 4 *pergunnahs, Sunbaee, Rahung, Seraeen* and *Choubeesood*.

palace at *Betpore* and in the 37th Auk went to bathe in the Gundukee river. He married the daughter of BANDHOO BAHAR SINGH. He came from *Budree Narain* on the boat called a champ, to the Nil Kundur that is Pursottem chutter, where he worshipped Jugunnath Jeo and founded the Mukoond Bullubh Bhog. He died of the small-pox at *Jaujapore*.

Rája DIRB SINGH DEO reigned 27 years and 8 months. In the 7th Auk the gates of the temple of Jugunnath closed suddenly. Afterwards in the 21st Auk a person named JYE JEE RAMA came with a party of 380 people and opened them. Rája DIRB SINGH DEO killed the KHUNDART of *Burung* and took possession of his country. He conquered also *Banpore* and built a palace at *Rutheepore* in *Khoonda*. He died in the 34th Auk* at *Ponee*.

HURIRIKISSEN DEO succeeded and reigned 40 years. This rája made a quantity of chunam by burning cowries and whitewashed about one half of the great temple of Sree Jeo.

Afterwards rája GOPINATH reigned seven years and 2 months.

Rája RAMCHUNDER DEO reigned 12 years. He was renowned for his strength and skill in athletic exercises. This prince was entrapped by MOHUMMED TUKEE (the Mussulman Soobedar) who put him in confinement, killed his dewan BUMOO BHOWURBUR, and exercised authority in his country for some time. He afterwards escaped through the intervention of SREE JEO, and recovered possession of his country but was killed in a contest with the Mussulmans.

He was succeeded by rája BEER KISSORE DEO who reigned 44 years. In the 2nd Auk, PUDLABH DEO of Puttier aspired to the rajgee, and gained possession of it for a short time, but was betrayed by rája BEER KIPNE DEO's people, who pretended to espouse his cause, and put to death. In the 17th Auk the Marhattas laid waste Khinda and took possession of the pergunnahs with Pursottem Chutter eli; in the 23rd Auk NARIAN DEO came into *Orissa* and claimed the rajgee. The rája's dewan was sent to the Marhattas to beg assistance, who dispatched a force to his aid on his agreeing to mortgage the pergunnahs *Ser-aem* and *Simbaee*. NARAIN DEO was accordingly driven out and BEER-KISSORE DEO then took up his abode at *Banpore*. The rája was now seized with a desire to learn the enchantment called the *Ashta Bietu* *Deo*, and whilst studying intently the requisite incantations he lost his reason. He was then plundered by his bukshee DAMOODUR BHOWURBUR who took him into *Cuttack* to the rája RAM Pundit by whom he was confined and his grandson DIRB SINGH DEO installed

* Perhaps a contraction of *abhishek*, the year of his reign.

in the rajgee. In rája BEER KISHORE DEO's time two dreadful famines were experienced*.

Rája DIRB SINGH DEO reigned 18 years. He was an excellent and virtuous prince. He paid a regular peshcush and built the nour at Khonda Gurh. Rája MUKOOND DEO reigned after him 20 years. In the 9th Auk the Feringees entered *Cuttack* and acquired the province of *Orissa*.

VI.—*Some account of the valley of Kashmir, Ghazni, and Kábul; in a letter from G. J. VIGNE, Esq. dated Bunderpore, on the Wuler lake, Kashmir, June 16, 1837†.*

My conscience smites me for not having according to your request sent you a word or two on the *αστεα και νοον ανδρων* of the countries which I have lately visited. I have to request you in perusing the following observations, to bear in mind that they are chiefly from memory, as my notes are at *Loodiana*, and that had I intended, when I quitted England, to visit these regions of past, present, poetical, and coming interest, I should have been better prepared both with information and instruments for scientific research.

Before speaking in detail of the natural curiosities of *Kashmír*, it must be remarked that by far the greatest is the valley itself. To say nothing of its verdant lawns, its innumerable streams and the dense deodar and fir forests, on its southern side; it cannot I imagine be contemplated as a rocky basin or cradle, without admiration of its size, and its unrivalled proportions of height to distance. By the *Poonah* road it is 160 miles marching from *Bunber* to *Baramula* very severe in places. By the *Rajawur* road somewhat less to *Shupeony*. Its greatest length is 75 or 80 miles. Its greatest breadth does not exceed $24^{\circ} 13\frac{1}{2}$ miles by actual survey in a straight line from the hill of *Skupton* to that of *Islamabad*. Its smallest width is about 14 miles. The height of the peaks of the *Pir Punjal* will be found I think, when actually taken, to be at about 16,000 feet. *Abramukha* on the north side of the valley is higher; and is so consi-

* All these are well known occurrences in the modern history of the province.

† We are much obliged to Mr. VIGNE for this interesting account of some of the countries he has lately made his home. We have left his notes as they stand, bespeaking some indulgence from his readers for the want of strict arrangement in a hasty epistle,—but a much larger share for the blunders we have doubtless committed in many of the names; for besides the difficulties of a crossed and interlined manuscript in no very legible hand, the letter reached us soaked through and nearly obliterated by a journey of 1,500 miles in the rains. We were forced to recopy the whole before the compositors could undertake it.—ED.